

The Latter-Day Saints

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—REV. II. 7.

No. 51.—Vol. XV. Saturday, December 17, 1853. Price One Penny.

DISCOVERY OF RUINED CITIES IN CALIFORNIA.

(From the San Francisco Herald.)

The great basin in the middle of our territory, bounded on the north by the Wahatch mountains and the settlements of the Mormons in Utah, on the east by the Rocky Mountains skirting the right bank of the Rio Grande, on the south by the Gila, and on the west by the Sierra Nevada, is a region still almost unknown. Trappers and mountaineers have passed all round the inner side of its rim, but none have ever creased it, with the exception of Mr. Beale, who traversed on his recent trip its northern slope, and Captain Joe Walker, the famous mountaineer, who passed nearly through its centre in the winter of 1850. But little, therefore, is known regarding it; but that little is exceedingly interesting, and fills the mind with eagerness to know more. From Captain Walker we have gathered many particulars regarding his celebrated trip, and the character of this mysterious land, which have never before been brought to light. There is no lack of streams within it; the Rio Colorado Chiquito, or Little Red River, runs entirely across it, about 100 miles to the north of the Gila, and almost parallel to it, and empties into the Colorado. About 120 miles still further north the San Juan follows exactly the same course as the Little Red River, and empties in Grand River, the most important branch of the Colorado. Grand River itself pursues a course a little south of west across the northern part of the basin, while the Arconharpe, a large river

discovered by Mr. Beale, Green River, and the Rio Virgen, are all large streams, which drain the northern mountains, and run in a southerly direction into the Colorado.

The great basin between the Colorado and the Rio Grande is an immense tableland, broken towards the Gila and the Rio Grande by detached sierras. Almost all the streams run through deep canons. The country is barren and desolate, and entirely uninhabited. But though now so bleak and forbidding, strewn all around may be seen the evidence that it was once peopled by a civilized and thickly settled population. They have long since disappeared, but their handiwork still remains to attest their former greatness. Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the tableland. Although he had frequently met with crumbling masses of masonry, and numberless specimens of antique pottery, such as have been noticed in the immigrant trail south of the Gila, it was not until his last trip across that he ever saw a structure standing. On that occasion he had penetrated about midway from the Colorado into the wilderness, and had encamped near the Little Red River, with the Sierra Blanca looming up to the south, when he noticed at a little distance an object that induced him to examine further. As he approached, he

found it to be a kind of citadel, around which lay the ruins of a city more than a mile in length. It was located on a gentle declivity that sloped towards Red River, and the lines of the streets could be distinctly traced, running regularly at right angles with each other. The houses had all been built of stone, but all had been reduced to ruins by the action of some great heat, which had evidently passed over the whole country. It was not an ordinary conflagration, but must have been some fierce furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it. In the centre of this city we refer to rose abruptly a rock 20 or 30 feet high, upon the top of which stood a portion of the walls of what had once been an immense building. The outline of the building was still distinct, although only the northern angle, with walls 15 or 18 feet long, and 10 feet high, were standing. These walls were constructed of stone, well quarried and well built. All the south end of the building seemed to have been burnt to cinders, and to have sunk to a mere pile of rubbish. Even the rock on which it was built appeared to have been partially fused by the heat. Captain Walker spent some time in examining this interesting spot. He traced many of the streets and the outlines of the houses, but could find no other wall-standing. As often as he had seen ruins of this character, he had never until this occasion discovered any of the implements of the ancient people. Here he found a number of handmills, similar to those still used by the Pueblos and the Mexicans for grinding their corn. They were made of light porous rock, and consisted of two pieces about two feet long, and ten inches wide, the one hollowed out, and the other made convex like a roller to fit the concavity. They were the only articles that had resisted the heat. No metals of any kind were found. Strewn all round might be seen numerous fragments of crockery, sometimes beautifully carved, at others painted. This, however, was not peculiar to this spot, as he had seen antique pottery in every part of the country, from San Juan to the Gila.

Captain Walker continued his journey, and noticed several more ruins a little off his route next day, but he could not stop to examine them. On this side of the Colorado he has never seen any remains, except of the present races. The Indians have no traditions relative to the ancient people once thickly settled in this region. They look with wonder upon these remains, but know nothing of their origin. Captain Walker, who, we may remark, is a most intelligent and close observer, far superior to the generality of the old trappers, and with a wonderfully retentive memory, is of opinion that this basin, now so barren, was once a charming country, sustaining millions of people, and that its present desolation has been wrought by the action of volcanic fires. The mill discovered proves that the ancient race once farmed; the country, as it now appears, never could be tilled, hence it is inferred it must have been different in early days. They must have had sheep, too, for the representation of that useful animal was found carved upon a piece of pottery.

Lieutenant Beale states that on his first trip across the continent he discovered in the midst of the wilderness north of the Gila what appeared to be a stronghold, the walls of great thickness, built of stone. He traversed it, and found it contained 42 rooms. In the vicinity numerous balls of hard clay, from the size of a bullet to that of a grape shot, were met with. What was singular about them was the fact that frequently ten or twenty were stuck together like a number of bullets run out of half a dozen connecting moulds, or like a whole baking of rolls. It is difficult to say what these were intended for. They were so hard, however, that the smaller ones could be discharged from a gun. And now it remains for the antiquary to explore this most interesting region in the very heart of our country, and to say who were the people that inhabited it. They may have been the ancestors of the Aztecs whom Cortes found in Mexico, for they were known to have come from the north. Tradition relates that they sailed out from their northern homes directed by their prophets not to cease their march till they came across an eagle sitting upon a cactus with a serpent in its claws. This they found where the city of Mexico now stands, and there they established their dominion. This legend is

still preserved in the device upon the Mexican dollar. Some remnants of the Aztecs still remained within a few years past at the ruined city of Grand Quivera, or Pecos, in the wilderness of New Mexico. Here, in deep caverns, they kept alive, with reverential care, the sacred fire, which was always to burn until the return of Montezuma. It only went out about ten years ago, when the last Indian of the tribe expired. It may be that the

Pimos, south of the Gila, are an offshoot of the great Aztec nation, left behind in their march to the south. The Pimos, it is known, are far superior to the Indians of Mexico. They raise fine cotton, and from it manufacture all their clothing.

Would that some Stevens or Layard would arise to explore the wonders that lie concealed within this great basin, and bring to light the history of the strange people that once inhabited it!

[The wonderful and magnificent ruins which are ever and anon brought to light by travellers in the great interior of the American continent, continue to puzzle and astonish the learning and wisdom of the great men of the nineteenth century, while every fresh discovery is an increasing evidence in favour of the Book of Mormon. The description given above, particularly concerning the cause of the destruction of the cities and inhabitants, and the desolations of the country, coincides most remarkably with the account, in the Book of Mormon, of the great and fearful destructions, by fire, flood, whirlwind, earthquake, which came upon the people and the land at the crucifixion of the Lord Jesus Christ. Cities were burnt by fire from heaven, and the whole face of the country was changed. How wonderfully this agrees with the description given by Captain Walker—"It was not an ordinary conflagration, but must have been some fierce furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed, as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it." Surely those who reject this last message of mercy, connected with the Book of Mormon, in which is made known the dealings of God with a great people, for centuries upon the American continent, will fall under great condemnation, for everything conspires to establish the fact that the work is of God. Let the reader peruse the following paragraphs from the Book of Mormon, for his own satisfaction—

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof, were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; and there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; and there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away; and thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch, that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land."

"And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying, We, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city of Onihah, and the inhabitants thereof, and the city of Mocum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

"And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations; for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them. And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning those whom I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints whom I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations."—Book of Nephi iv. 2, 6, 7.—Ed.]

HISTORY OF JOSEPH SMITH.

(Continued from page 307.)

The following letter was received at Liberty, Clay county, Missouri, on the 28th of July.

City of Jefferson, July 18th, 1836.

Messrs. W. W. Phelps and others.

Gentlemen—The treatment your people have received, and are now receiving, is of an extraordinary character, such as is seldom experienced in any country by any people. As an individual I sympathize with you; and as the Executive of the State, deeply deplore such a state of things. Your appeal

to the Executive is a natural one; but a proper understanding of our institutions will show you, that yours is a case not for the special cognizance of the Executive. It is a case, or, I may say, they are cases of individual wrong. These, as I have before told you, are subjects for *judicial* interference; and, there are cases, sometimes, of individual outrage which may be so popular as to render the action of courts of justice nugatory, in endeavouring to afford a remedy. I would refer you to the charge of Judge Lawless, made to the Grand Jury of

St. Louis. Public sentiment may become paramount law; and when one man, or society of men, become so obnoxious to that sentiment, as to determine the people to be rid of him or them, it is useless to run counter to it.

The time was when the people (except those in Jackson county) were divided, and the major part in your favour; that does not now seem to be the case. Why is this so? Does your conduct merit such censures as exist against you? It is not necessary for me to give my opinion. Your neighbours accuse your people, of holding illicit communications with the Indians, and of being opposed to slavery. You deny. Whether the charge, or the denial, is true, I cannot tell. The fact exists, and your neighbours seem to believe it true; and whether true, or false, the consequences will be the same (if your opponents are not merely gaseconding), unless you can, by your conduct and arguments, convince them of your innocence. If you cannot do this, all I can say to you is, that in this Republic the *vox populi* is the *vox dei*.

Yours respectfully,

DANIEL DUNKLIN.

On Monday afternoon, July 25th, in company with Sidney Rigdon, brother Hyrum Smith, and Oliver Cowdery, I left Kirtland, and at seven o'clock the same evening, we took passage on board the steamer *Charles Townsend*, S. Fox, master, at Fairport, and the next evening, about ten o'clock, we arrived at Buffalo, New York, and took lodgings at the "Farmer's Hotel." Here we met with Elders O. Hyde, and M. C. Nickerson, the former on his way to Canada, and the latter from that Province.

To avoid the crowding, fisting, fighting, racing, and rioting of the packets, we took passages on a line boat for Utica, where we arrived about eight o'clock, A.M., of the 29th, just in time to take the rail road car for Schenectady, the first passengers' car on the New road. We were more than six hours travelling eighty miles. The locomotive had hardly stopped before the cry was "Albany baggage cars start in five minutes." Amid a scene of confusion, bustle, and crowding, we succeeded, after a good share of scuffling and pulling, in getting our trunks on board the luggage car for Albany where we arrived the same evening.

On the 30th, at seven o'clock, A.M., we went on board the steamer, *John Mason*, which took us to the *Erie*, lying over the

bar. While the passengers were stepping off the *John Mason*, the steamer *Rochester* passed us, "Now for a race," was the cry from different parts, and a race and try of speed it was; however, as fate or steam power of engine would have it, the *Erie*, after touching at Catskill and West Point, where the *Rochester* did not, went into New York a few miles "a-head." By such undue pressure of steam the lives of thousands have been sacrificed, and I thanked God that myself and friends were safely landed.

While here, I visited the burnt district—that part of the city where it was estimated fifteen millions of property were consumed by fire on the 16th of December, 1835, according to the prediction of the ancient Prophets, that there should be "fire and vapour of smoke" in the last days.

From New York we continued our journey to Providence, on board a steamer; from thence to Boston, by steam cars, and arrived in Salem, Massachusetts, early in August, where we hired a house, and occupied the same during the month, teaching the people from house to house, and preaching publicly, as opportunity presented; visiting, occasionally, sections of the surrounding country, which are rich in the history of the Pilgrim Fathers of New England, in Indian warfare, Religious superstition, bigotry, persecution, and learned ignorance.

The early settlers of Boston (the Emporium of New England), who had fled from their mother country to avoid persecution and death, soon became so lost to principles of justice and religious liberty as to whip and hang the Baptist and the Quaker, who, like themselves, had fled from tyranny to a land of freedom; and the Fathers of Salem from 1691 to 1693, whipped, imprisoned, tortured, and hung many of their citizens for supposed witchcraft; and quite recently, while boasting of her light and knowledge, of her laws and religion, as surpassed by none on earth, has New England been guilty of burning a Catholic Convent in the vicinity of Charleston, and of scattering the inmates to the four winds; yes, in sight of the very spot where the fire of the American Independence was first kindled, where a monument is now erecting in memory of the battle of Bunker Hill, and the fate of the immortal Warren, who bled, who died, on those sacred heights to

purchase religious liberty for his country; in sight of this very spot, have the religionists of the nineteenth century, demolished a noble brick edifice, hurling its inhabitants forth upon a cold, unfeeling world for protection and subsistence.

Well did the Saviour say concerning such, "by their fruits shall you know them." And if the wicked mob who destroyed the Charleston Convent, and the cool, calculating religious lookers on, who inspired their hearts with deeds of infamy, do not arise, and redress the wrong, and restore the injured four-fold, they in turn, will receive of the measure they have meted out till the just indignation of a righteous God is satisfied. When will man cease to war with man, and wrest from him his sacred rights of worshipping his God according as his conscience dictates? Holy Father, hasten the day.

I received the following—

*Revelation, given at Salem, Massachusetts,
August 6th, 1836.*

I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies; I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality; therefore it is expedient that you should form acquaintance with men in this city, as you shall be led, and as it shall be given you; and it shall come to pass in due time, that I will give this city into your hands, that you shall have power over it, inasmuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Concern not yourselves about your debts, for I will give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her. Tarry in this place, and in the regions round about; and the place where it is my will that you should tarry, for the main, shall be signalized unto you by the peace and power of my Spirit, that shall flow unto you. This place you may obtain by hire, &c. And inquire diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city; therefore be ye as wise as serpents and yet without sin, and I will order all things for your good, as fast as ye are able to receive them. Amen.

While here, brothers Brigham Young and L. C. Johnson arrived. Brother Young had been through New York,

Vermont, and Massachusetts, in company with his brother Joseph Young, having visited their connexion in this country, and baptized a good number into the Church; they staid in Boston two or three weeks, and baptized seventeen persons. We had a good visit with the brethren, for which I feel very thankful.

Thus I continued in Salem and vicinity until I returned to Kirtland, some time in the month of September. During this month the Church in Clay county, Missouri commenced removing to their newly selected location on Shoal Creek, in the territory attached to Ray county.

During the quarter ending September 3rd, fifty-two Elders', six Priests', three Teachers', and two Deacons' licences were recorded in the Licence Records, in Kirtland, Ohio, by Thomas Burdick. The intelligence from the Elders abroad was interesting. Elder P. P. Pratt still continued his labours in Upper Canada, Toronto, and vicinity, with good success. Elder Lyman E. Johnson had been labouring in New Brunswick, and other places on the sea-board; and on the 12th, 13th, and 14th of August a Conference was held by Elders Brigham Young and Lyman E. Johnson, at Newry, Maine, where seventeen Branches were represented, amounting to three hundred and seventeen members.

October 2nd, 1836. My father, and uncle John Smith, returned to Kirtland, from their mission to the Eastern States, having travelled about two thousand four hundred miles, and visited nearly all the Branches of the Church in New York, Vermont, New Hampshire, and Pennsylvania. During this mission, they baptized many, conferred blessings upon many hundreds, and preached the Gospel to many thousands. They also visited their friends and relatives in the land of their nativity. My cousin, George A. Smith, returned the same day from his mission to Richland county, Ohio. Brother H. C. Kimball returned to Kirtland, having been absent nearly five months, during which time he baptized thirty persons into the Church of Jesus Christ of Latter-day Saints, this being in fulfilment of a blessing that I had conferred upon his head before he started on his mission.

Through the month of October the Saints continued to gather at Shoal Creek, Missouri, and my attention was particularly directed to the building up of Kirt-

land, and the spiritual interests of the Church. And on the 2nd of November the brethren at Kirtland drew up certain articles of agreement, preparatory to the organization of a Banking Institution, to be called the "Kirtland Safety Society."

President O. Cowdery, was delegated to Philadelphia to procure plates for the Institution; and Elder O. Hyde, to repair to Columbus, with a petition to the Legislature of Ohio, for an act of incorporation, which was presented at an early period of their session, but because we were "Mormons," the Legislature raised some frivolous excuse on which they refused to grant us those banking privileges they so freely granted to others. Thus Elder Hyde was compelled to return without accomplishing the object of his mission, while Elder Cowdery succeeded at a great expense in procuring the plates, and bringing them to Kirtland.

Forty-four Elders' licences were recorded in the Licence Records at Kirtland, during the quarter ending December 1st; also five Priests' and one Teacher's licences. By T. Burdick.

The Saints having gathered in considerable number, and still gathering on Shoal Creek, Missouri, petitioned for an act of Incorporation for a new county, which was granted about the middle of December, under the name of Caldwell county, from which time a fresh impetus was given to the gathering, and the county grew like Jonah's Gourd.

Minutes of a Conference, held in the House of the Lord on the 22nd of December, 1836.

The authorities of the Church being present, viz.: The First Presidency, the High Council of Kirtland, the Quorum of the Twelve, the Presidents of the Seventies, the President of the Elders, and his Counsellors, and many other official members, such as Priests, Teachers, Deacons, &c, the house was called to order, and the following motions were made, seconded, and carried by the unanimous voice of the assembly.

1st. That it has been the case that a very improper and unchristianlike course of conduct has been pursued by the Elders of this Church, and the churches abroad, in sending their poor from among them, and moving to

this place, without the necessary means of subsistence; whereas the Church in this place being poor from the beginning, having had to pay an extortionate price for their lands, provisions, &c; and having a serious burthen imposed upon them by comers and goers, from most parts of the world, and in assisting the travelling Elders and their families, while they themselves have been labouring in the vineyard of the Lord, to preach the Gospel; and also having suffered great loss in endeavouring to benefit Zion, it has become a serious matter which ought to be considered by us.

Therefore, after deliberate discussion upon the subject, it was motioned, seconded, and unanimously carried, that we have borne our part of this burden, and that it becomes the duty, henceforth, of all the Churches abroad, to provide for those who are objects of charity, that are not able to provide for themselves; and not send them from their midst, to burthen the Church in this place, unless they come and prepare a place for them, and means for their support.

2nd. That there be a stop put to Churches or families gathering or moving to this place, without their first coming or sending their wise men to prepare a place for them, as our houses are all full, and our lands mostly occupied, except those houses that do not belong to the Church, which cannot be obtained without great sacrifice, especially when brethren with their families are crowding in upon us, and are compelled to purchase at any rate, and consequently are thrown into the hands of speculators, and extortioners, with which the Lord is not well pleased; also that the Churches abroad do according to the Revelation contained in the Book of Commandments, page 238, commencing at section 10, which is as follows:—

"Now verily I say unto you, let all the Churches gather together all their monies; let these things be done in their time, be not in haste; and observe to have all these things prepared before you, and let honourable men be appointed, even wise men, and send them to purchase these lands; and every Church in the Eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion."

JOSEPH SMITH, Chairman.

WARREN PARRISH, Clerk.

(To be continued.)

THE prick of a pin often gives more acute pain than the gash inflicted by a lancet. So we pass through life: our minor sorrows are frequently harder to bear than our greater afflictions.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 17, 1853.

"FEAR BRINGETH TORMENT."—The nature of the human mind is such as to be easily operated upon, and from the excitement which we often find existing with men, both individually and collectively, we learn that they meet with objects not in keeping with their nature, their understanding, belief, or desires. Such objects are generally repulsed by the mental powers, and too often without a proper investigation of that which may at first appear irreconcilable, but after more mature deliberation, becomes very desirable. This more generally arises from ignorance, not knowing the result of the things which they may have under consideration, or if knowledge is had, it is to the effect that those objects or principles will prove destructive to their happiness and fondly-cherished hopes.

Turn to the religious, political, commercial, and other portions of mankind, and you find a degree of consternation existing in the ranks of all classes, which either plainly declares their ignorance of the future, or their knowledge that it will be insuspicious to the fulfilment of their desires. In either case, the truly lamentable condition of the world is betrayed to the careful observer.

Wherever the Spirit of the Lord prevails, and leads into all truth, its tendency is to allay every excitement of the mind, and afford to it a degree of calmness and serenity unknown to those who possess it not—a peace not derived from the world, and which, therefore, cannot be disturbed or taken away by the world. Persecutions, misery, and even death may be endured, without that tormenting fear that distracts the wicked, when we know that all is right, but this knowledge can only be derived from that Spirit which leads into all truth. With this in possession, a Jacob could gather up his feet and die rejoicing; the Prophet Samuel could perform the deed of hewing down king Agag with his own sword, without fearing reproach; the Hebrew children could meet the fiery furnace with apparent indifference; and Israel could go against their enemies, and destroy them, without fear of condemnation, because they knew that they were justified—that all with them was right, and approbated by God; that which is revolting in the extreme to the natural and uncultivated man, could be looked upon, and engaged in, with the utmost composure. Under the influence of the same Spirit, Jesus endured an ignominious death, without even reviling. And the Almighty has said He will laugh and deride in the day of calamity and fear that shall come upon the wicked. From these and many other facts, we can plainly see that no object or circumstance should be allowed to destroy our peace, by agitating our minds with fearful apprehensions of its results—apprehensions which may never be realized. When men richly enjoy the Spirit of the Lord, they have peace and assurance; but fearful apprehensions are a just measure meted out to increase the miseries of the damned. Where doubt and uncertainty exist, fear is engendered, and distracts the mind, hence says the Apostle—"He that doubteth is damned already." The wicked know not the peace of God, for they have not that Spirit by which the doctrine and will of God are known.

Many of the Saints endure extreme sufferings in their feelings, and allow their peace of mind to be broken up, by not guarding against this captivating evil. Perhaps one has heard something of his brother, that he thinks is very bad, and if he had great confidence in him, it has tried his faith very much, not in that brother

alone, but peradventure the devil has been successful in getting him to doubt the truth of his own principles, as well as the integrity of his brother, and his soul becomes harrowed up, until he finally loses confidence in himself as well as in his brother. In this way many have given themselves up to the power of the evil one, when they were as far from him as the east is from the west, until they gave way to jealousy, distrust, and fear.

Many principles have been revealed from time to time, which have proved a source of trouble to some, not because they were untrue, but because Saints would indulge in fears lest those principles might be untrue, while they knew very well that their anxiety of mind could not affect the results of those principles in the least degree. The idea that God should call a Prophet in the nineteenth century, and tell him that the Gospel had not been preached in purity for many hundreds of years, and that he must carry it to the ends of the earth, was considered a most unpardonable impeachment of God's justice and mercy unto men. The most bitter vituperations were indulged in by thousands who now know that such a declaration is perfectly in keeping with the sacredness of their own professed Scriptural faith, and many of them are weltering under the very curses they were so ready to heap upon others. Polygamy has unnecessarily disturbed the feelings of some, from their fearful apprehensions of its consequences, and thereby caused them to deny principles which they know to be true, while they would appear far more sensible if they would let that alone which they may never have to do with, or even be permitted to, if they should desire. Baptism for the dead was considered a most wonderful superstition, giving trouble to those who seemed wishful for something to make trouble from, nourishing and fostering their unhappy feelings with all the zeal their ignorance could support, while in a short time truth began to be more fully developed, and their folly made to appear proportionately.

It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father, than hunt for another, and take up with the devil. Whoever is acknowledged Father must have the rights and honour that belong to him. No man may ever expect to attain to more than he is willing others should enjoy. If these things have power to disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation—how and by whom he was begotten; the character of the relationships formed by that act; the number of wives and children he had, and all other circumstances with which he was connected, and by which he was tried and tempted in all things like unto man. Whatever may prove to be the facts in the case, it certainly would exhibit a great degree of weakness on the part of any one to indulge in fears and anxieties about that which he has no power to control. Facts still remain facts, whether kept or revealed. If there is a way pointed out by which all beings who come into this world can lay the foundation for rule, and a never-ending increase of kingdoms and dominions, by which they can become Gods, we are as willing the Lord Jesus Christ should enjoy them all as any other being, and we believe the descendants of such a sire would glory in ascribing honour and power to him as their God. The Apostle informs us that those who are redeemed shall be like Jesus; not to say, however, that they shall be wifeless and childless, and without eternal affections.

It should be borne in mind that these wonderful mysteries, as they are supposed to be, are only mysteries because of the ignorance of men; and when men and women are troubled in spirit over those things which come to light through the proper channel of intelligence, they only betray their weakness, ignorance, and folly. This expels

the enlightening influence of the Spirit of truth, the devil then takes possession, and leads captive at his will. Surrounded as mankind are with these besetments, it should be the study of all Saints to control, and not be controlled by, influences which are destructive to their happiness and peace. To do this they must begin at home—in their own bosoms, and if all will secure the reign of peace there, they will have power to disseminate that principle until it covers the whole earth.

Proper investigation, and a prayerful desire to know the truth, are commendable in every intelligent being, and these cultivate a familiarity with the Spirit of truth, that will lead us in the way of inspiration. It is written that no man knoweth the things of God, but by the Spirit of God. This Spirit should be prayerfully sought after, with all diligence; and when it whispers approval to our spirits, and opens up to our understanding, in silent meditations and in dreams, the pure principles of intelligence, we can exclaim like Daniel of old, Surely there is a God in Heaven, that revealeth Secrets; and then can we teach our fellow creatures the way of truth and life; but how the folly of men appears when they attempt to preach and expound things which are far beyond their comprehension, and thereby bring the Gospel and those who live under it, into disrepute before the world. Such wander in the dark themselves, and lead others into the same mazy labyrinth, to share with them their merited reproach.

When men have to do with principles of truth, they have to do with that which is Eternal; and whether adopted or rejected they will have an influence over all those to whom they are revealed. These principles may have been in the world before, or they may have been kept hid for a wise purpose, but men now have the assurance that all things shall come forth which can have a bearing upon their exaltation; and concerning the same it was long since said, The wise shall understand, but the wicked shall not understand. This Key given by the Prophet, that the wise and the wicked might be known, should never be forgotten by the Saints.

HOME INTELLIGENCE.—*Reading Conference.*—Newbury, Nov. 22, Elder W. G. Mills writes. The Priesthood were united, and the work was onward, though the sectarian priests were using their influence in the country places to stop the work by closing up rooms against the Saints.

Shropshire Conference.—Shrewsbury, Nov. 28, Elder J. O. Angus writes. Matters had been, for some weeks previous, rather warm in Shrewsbury and vicinity, opposition being severe. A course of Anti-Mormon lectures had been delivered in Shrewsbury, which had stirred up the people to reflect upon the "strange doctrine" taught by the Saints. Elder Angus says—"In this place, we have our room crowded every Sabbath, but a number come for the purpose of disturbing us in our meetings, and have done so several times, so that we were compelled to have the police, for the safety of the Saints. Finally the police told us we must report to the magistrates of the town how we were annoyed, which Elder Naisbett and I did to-day, at the Town Hall, but they would not grant a summons for the parties, as the magistrates thought the disturbance did not amount to much, although the disturbers had called us liars, and had tried several times to break up our meetings, throwing stones at the close of the services, and otherwise annoying us. But the magistrates consoled us by saying that we had as much right to be protected as any other denomination. I thought these authorities a good deal like the authorities in America, when the President, Martin Van Buren, said to Joseph Smith and Sydney Rigdon—"Gentlemen, your cause is just, but I can do nothing for you." The Saints generally are strong in the faith, and I feel that good will result. We have many good honest-hearted looking people coming to hear us since the stir began, and no doubt some will obey the Gos-

pel. Many will hear, that would not have come to hear under any other circumstances."

All right. "It must needs be that there is opposition in all things," but the Saints have naught to fear. When the devil vomits, the foulness of his stomach, and the carrion with which he delights to gorge himself, are manifested.

Hull Conference.—Hull, Nov. 30, Elder J. T. Hardy writes. A good spirit pervaded the Conference, the gifts and blessings of the Gospel, particularly the gift of healing, were manifested. Prospects were good, the meetings at Hull were thronged with anxious hearers.

EMIGRATION.—Those persons who intend to provide their own outfit in the States, would do well to sail early, that they may have the necessary time to prepare for the Plains. Those persons who are sent for from Great Salt Lake Valley, and are to emigrate the coming season by direction of the President of the P. E. Fund Company, should, upon being notified by us of the receipt of their names, apply to the President of their Conference for all necessary instructions to enable them to prepare for the journey. When allotments are made to the several Conferences, the Presidents will receive, with the amount, the names of those we have been instructed to forward. Such persons will have the first consideration in the appropriation of the allotments.

All persons who are purposing to emigrate this winter should inform us of the time they wish to embark, that they may be entered for such vessels as will be sailing nearest that time.

THE "STAR."—The present Volume of the *Star* is drawing near to its close, and we take this opportunity of calling the attention of the Saints to the terms upon which the price was reduced to one penny, that the 16th Volume may be continued upon the same terms. The *Star* being the organ of the Church in the British Isles, and the principal work which contains a general history of the Church in its progress among the nations, the General Epistles of the First Presidency in Zion to the Saints scattered abroad, the History of Joseph Smith, and much other important matter, the present and future generations will refer to it for historical information, and the Saints will see the propriety of keeping it at its present price by maintaining the present issue. It is hoped that the circulation of the *Seer*, and the *Journal of Discourses* will not be the means of bringing the *Star* to a corresponding price with them, which will be avoided by the Saints complying with the terms upon which it was reduced.

SECOND VOLUME OF THE "SEER."—The second Volume of the *Seer* will be issued to our Agents and Subscribers on the same terms as the first Volume.

CATECHISM FOR CHILDREN.

BY ELDER JOHN JAQUES.

(Continued from page 812.)

CHAPTER VI.

RELATION OF MEN TO GOD—PRE-EXISTENCE OF SPIRITS—EDUCATION, DEVELOPMENT, AND PERFECTION OF INTELLIGENT BEINGS.

1. Q. What relation do men sustain to God?

A. All men are the children of God. Is. lxiv. 8. Eph. iv. 6.

Q. Repeat the passages.

A. "But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand."

"One God and Father of all, who is above all, and through all, and in you all."

2. Q. How can God be the Father of all men, when every man has a natural father upon the earth?

A. God is the Father of the spirits of all men. Heb. xii. 9. Eccl. xii. 7.

Q. Repeat the passages.

A. "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of Spirits, and live?"

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

3. Q. Did the spirits of all men exist, then, before they took bodies upon the earth?

A. Yes, they existed in the spirit world. Jer. i. 4, 5. John vi. 62.

Q. Repeat the passages.

A. "Then the word of the Lord came unto me, saying, Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations."

"What and if ye shall see the Son of Man ascend up where he was before?"

4. Q. For what purpose are the spirits of men sent to take bodies upon the earth?

A. That they may be educated, developed, and perfected, that they may enjoy a fulness of knowledge, power, and glory for ever, and thus increase the dominion and glory of God.

5. Q. How many states of existence do intelligent beings, who become Gods, experience?

A. Three grand states.

6. Q. What is the first state of existence?

A. Intelligences are begotten spirits—sons and daughters to God, in the spirit world, the spirits being in the form of man's natural body.

7. Q. What is the second state of existence?

A. The spirits are sent to dwell upon some world, and take upon themselves mortal bodies, and become more fully acquainted with the nature of good and evil, joy and sorrow, that their perception of pleasure and happiness may be perfected, and they thereby be enabled to appreciate and enjoy a fulness of bliss throughout eternity.

8. Q. What is the third state of existence?

A. After having laid down their mortal bodies, through corruption and death, the spirits receive bodies not subject to death, and those spirits who have been faithful to their father in heaven, during their first and second estates, are exalted as kings and priests, and they receive power, dominion, honour, and glory, similar to what God possesses, in celestial worlds, for ever and ever.

9. Q. Have spirits, when in the spirit world, any understanding of the experience through which they must pass before their arrival at perfection?

A. Yes. Pearl of Great Price, page 24.

Q. Repeat the passage.

A. "Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God; and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever."

10. Q. Did the spirits who were to take bodies on this earth rejoice or grieve at the prospect before them?

A. They rejoiced, and sang songs together, and shouted aloud for joy. Job xxxviii. 4, 6, 7.

Q. Repeat the passage.

A. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding? Or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?"

11. Q. When we reflect upon these great and glorious truths, ought we to grieve or be glad that we now live in a

world where we are liable to suffer hunger and thirst, misery, pain, and death?

A. We ought to be glad, and rejoice, and our mouths ought to be filled with thanksgiving and praise to our Father in heaven, for the privilege which He has granted to us of coming into this world to know good and evil, and, through our faithfulness, become Gods like unto Himself.

CHAPTER VII.

COUNCIL IN HEAVEN—REBELLION OF LUCIFER—CREATION OR ORGANIZATION OF THE EARTH.

1. Q. When the spirits pertaining to this earth were begotten, what event took place?

A. A grand council, or series of councils, was held in heaven, when it was determined that this earth should be organized as a dwelling place for the spirits while they took upon themselves bodies; that all the works of organization should be concluded in seven days, or periods of time; and that on the seventh day the works should be sanctified, and the day also. Pearl of Great Price, pages 25, 27.

Q. Repeat the passages.

A. "And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever. And the Lord said, Who shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate; and at that day many followed after him. And the Lord said, Let us go down. . . . And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, On the seventh time we will end our work which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh

time they would rest from all their works which they (the Gods) counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the heavens and the earth."

2. Q. Who was it that was angry, and kept not his first estate, because he was not chosen?

A. Lucifer, son of the morning. Doc. and Cov. xcii. 3.

Q. Repeat the passage.

A. "And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning."

3. Q. What did Lucifer propose to do, if he had been sent to the earth?

A. He proposed to bring all mankind to the enjoyment of the glory of God, whether they kept their second estate or not, provided God would give him His glory. Pearl of Great Price, page 13.

Q. Repeat the passage.

A. "And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, Behold me, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honour."

4. Q. What took place when Lucifer submitted his proposition to the council?

A. His proposition was rejected by the majority of the council, upon which Lucifer became angry, and he, and those who adhered to him, rebelled, and were thrust down from heaven, and became the Devil and his angels. Pearl of Great Price, page 13. Doc. and Cov. x. 10.

Q. Repeat the passages.

A. "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down, and he became Satan, yea, even the Devil, the Father of all lies."

"Behold, the Devil was before Adam, for he rebelled against me, saying, Give me thine honour, which is my power; and also

a third part of the hosts of heaven turned away from me because of their agency; and they were thrust down, and thus came the devil and his angels."

5. Q. What did the council do after the rebellion of Lucifer and his associates?

A. They determined that the organization of the earth, &c., should be prosecuted according to the will of God. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And then the Lord said, Let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the faces of the water."

6. Q. Was the earth originally formed out of nothing?

A. No. The elements of which it was organized, always existed. It is impossible for anything to be formed of nothing. Pearl of Great Price, page 25. Doc. and Cov. lxxxiii. 5.

Q. Repeat the passages.

A. "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell."

¶ The elements are eternal."

7. Q. After the earth was formed, what was done on the first day of creation?

A. Light was created, and divided from the darkness. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And they (the Gods) said, Let there be light; and there was light. And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness: and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night."

8. Q. What did the Gods do on the second day?

A. They created an expanse, and divided the waters. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And the Gods also said, Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse,

so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse heaven. . . . This was the second time that they called night and day."

9. Q. What did the Gods do on the third day?

A. They gathered the waters on the earth into one place, and prepared the earth to bring forth herbs and fruits. Pearl of Great Price, page 25.

Q. Repeat the passage.

A. "And the Gods ordered, saying, Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed. And the Gods said, Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. . . . And it was the third time."

10. Q. What did the Gods do on the fourth day?

A. They organized the lights in the heavens to shine by night and by day. Pearl of Great Price, page 26.

Q. Repeat the passage.

A. "And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night, and organized them to be for signs and for seasons, and for days and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night: with the lesser light, they set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. . . . And it was the fourth time."

11. Q. What did the Gods do on the fifth day?

A. They prepared the waters, &c.,

that fish, fowl, and moving creatures might be brought forth. Pearl of Great Price, page 26.

Q. Repeat the passage.

A. "And the Gods said, Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind: and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. . . . And it was the fifth time."

12. Q. What did the Gods do on the sixth day?

A. They prepared the earth to bring forth the cattle, the creeping things, and the beasts of the earth. Pearl of Great Price, page 26.

Q. Repeat the passage.

A. "And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after their kind; and the Gods saw they would obey. . . . And they numbered the sixth time."

13. Q. What did the Gods do on the seventh day?

A. They planted the Garden of Eden, on the earth, with herbs and trees, including the tree of life, and the tree of

knowledge of good and evil, and placed Adam and Eve in the garden, and also placed the living creatures on the earth, and finished and sanctified the work of organization."

14. Q. What dominion was given to Adam and Eve?

A. They received dominion over all things upon the earth. Pearl of Great Price, page 27.

Q. Repeat the passage.

A. "And the Gods said, We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

15. Q. What commands were given to Adam and Eve?

A. They were commanded to be fruitful, and multiply, and replenish the earth, and also to eat not of the tree of knowledge of good and evil, for, if they ate of that, they would be subject to death, to which they were not subject when placed in the garden, but they were left free to obey or disobey the commands of the Gods.

16. Q. Who gave names to the living creatures on the earth?

A. Adam. Pearl of Great Price, page 28.

Q. Repeat the passage.

A. "And whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field."

(To be continued.)

VARIETIES.

"Did he not make several visits after the patient was out of danger?" was the question in cross-examining a witness called to prove a doctor's bill. "No," replied the witness, "I thought the patient was in danger as long as he continued his visits."

PERSEVERANCE.—Perseverance is often not only a substitute for ability, but it is something more. Many a one of very ordinary capacity has, by dint of the same valuable quality which enabled the tortoise in the fable to out-journey the hare, accomplished wonderfully greater things than another possessing superior abilities, but less perseverance.

A CONTRACT has been made with a heavy English railroad firm to construct a plank road across the Isthmus of Tehuantepec, which is to be completed within one year; to be followed by a railroad, to be finished within three years. All the arrangements are made for a prompt commencement of both works. Santa Anna is to receive a bonus of a million or so for the right of way. Seven hundred thousand dollars is to be paid over this week in New York, on Mexican account.—*New York Tribune* Nov 8.